

Religious Intelligencer.

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

No. 21.

NEW-HAVEN, OCTOBER 20, 1821.

VOL. VI.

LATEST FOREIGN INTELLIGENCE.

Extracted from London Publications received at the Office of the Religious Intelligencer.

SANDWICH ISLANDS.

We copy from the London Evangelical Magazine, the following letter from the Rev. H. Bingham, one of the Missionaries in the Sandwich islands, to the Rev. G. Burder.

[Although we have published intelligence from this mission of a later date, we presume it will not be uninteresting to our readers to view in this short excellent letter, some of the dealings of Providence in this wonderful enterprise.]

HANARORAH, Woahoo, May 14, 1821.

Rev. and dear Sir—While our hearts overflow with gratitude to the great Head of the church, for the precious promises of his word, and the wonders of his Providence with respect to the heathen, we can hardly forbear to announce to you the glad tidings that a Christian Mission has arrived in these Islands of the sea, bearing the unsearchable riches of Jesus Christ to these poor and perishing Pagans. You have, doubtless, heard of our embarkation at Boston, U. S. A. on the 23d October 1819. We passed Cape Horn on the 30th Jan. 1820, and anchored in Kiwoah Bay, Owhyhee, April 4, having had a pleasant and prosperous passage of 163 days. It will be highly gratifying to you to know, that through the favour of Him who had graciously controuled the winds and waves, we were kindly received by the king and his chiefs. They seemed to be pleased with our object, but were very deliberate in giving any decisive answer to our message and proposal. Some pretences that Great Britain might not be pleased with our settling here as American Missionaries, seemed to occasion some needless delay. In the course of our negoeiation, which continued eight days, we obtained permission to land, with the promise of patronage and protection. On the 12th of April, Rev. Mr. Thurston, Dr. Thomas Holman, and their wives, Thomas Hopoo, and William Tennooe, took up their lodging in a thatched cottage belonging to the king, and near his residence. The remainder of our Mission disembarked at this place on the 19th of April.

Here we hope to have a peaceful and

permanent residence, and our principal station for the Islands. We are bound to give thanks to God for all his kind dealings with us, since we gave the parting hand to our beloved friends in America, nor can we be unmindful of his great mercy towards the dwellers in the midst of these seas. The light of his salvation has he sent to these isles of the Gentiles at a most interesting period, while they were without any form of religion, and, as we are inclined to believe, literally waiting for His law, who has bought the heathen with his blood.— You, my dear Sir, and the good people of England, may believe it not for joy, and wonder, yet we are witnesses for God, that he has triumphed gloriously over the powers of darkness and the vanities of the Heathen on these polluted and idolatrous islands. Through his own unbounded goodness and sovereign power, the altars of abomination in these isles are overturned. The moreahs and idols are burnt, the priesthood of superstition is abolished, the taboos broken, and the long established and bloody system of idol worship suspended, and, as we hope, brought to a *perpetual end*. We know not what changes may follow. But we trust that He whose name alone is Jehovah, and who will not give his glory to another, has begun a good work here which he will carry on to perfection. We did indeed believe that we saw the bright cloudy pillar rising from the tabernacle of the Christian church, and moving sublimely towards this distant land, of which the Lord in his providence had said to his people, "I will give it you." As we left our native shores, while the friends of Zion were devoutly imploring a blessing on our enterprise, even *then*, while they were yet speaking, the Hearer of prayer cast down the idol gods of Owhyhee like Dagon before the ark, and demolished the ancient superstructure of the worship of demons; so that on our arrival, he led us over the ruins of temples, the ashes of idols, and the bones of human victims once offered in secret, and reserved within the walls of tabooed Moreahs. And from these lofty cloud-capt mountains we hear the sublime echo of the voice divine, which said, "In the wilderness prepare ye the way of the Lord, make straight in the desert a high way for our God."

Thus we are allowed, in the kind and mysterious providence of the Sovereign

Ruler of all nations, to commence our appropriate work of diffusing the light of science and revelation, under circumstances far more favourable, and with prospects of early success far more encouraging, than we had dared to anticipate. We are permitted to enter the field, without arraying against us a powerful priesthood; and, unmolested, to lay the foundations of many generations, and to build up, here, the institutions of the religion of Christ, without first pulling down the religion of Pagans. The late powerful patron of the priesthood, Tamahameah, the venerated and lamented king of the Sandwich islands, is dead.—The record of his death, dated May 8, 1819, is inscribed on the naked arms of many of his subordinate chiefs and subjects, who loved him with great affection. Reehoreeho, his son, a young man friendly to the whites, and favourable to the improvement of his people in the arts and sciences succeeds him. He had long been indifferent to the worship of idols. Some time after the death of his father, he consulted the high priest with reference to the expediency of breaking taboo, who gave his opinion in favour of it, and with his own hand set fire to the Moreah, declaring that there is but one God, who is in heaven and that all their wooden gods could neither save their lives nor do them good.—They had, indeed, heard of the Christian's God, and whether they knew or feared his law or not, they were enabled to see the folly of the worship of images. Most of the chiefs followed the example of the king and high priest in renouncing it. One who is called Billy Pitt, had before renounced it. Another refused to give up his god and taboos. He raised and headed a party, with a design to cut off this young king who was changing the custom of the country, to subdue his followers, to establish himself in power, and to maintain the religion of the country. But he was early killed in battle, with 40 or 50 of his adherents. The Islands have now during four or five months been in peace, and we hope the Prince of Peace, will reign here with undisputed dominion.

Such, my dear Sir, is the good news which we send you from a far country.—We know that the heart of christian benevolence in England will be expanded with joy and gratitude by the appearance of a ripening harvest in the Great Pacific. Happy should we be to receive communications from you, though we can hardly ask you to have the kindness to correspond. We doubt not your Missionary Society fully approves of our design to labour in this

field, nor have we any good reason to doubt (notwithstanding the conjectures of some residents and islanders) that the British government would approve our design to civilize and evangelize this long lost, perishing people. That approbation, distinctly expressed to us, might be of incalculable benefit to the cause of the Redeemer, in hushing murmurs, preventing jealousies, and greatly facilitating our work. Will not our Missionary friends in Great Britain intercede for us? I am, dear Sir, affectionately yours in the gospel of our Lord,

HIRAM BINGHAM.

P. S. May 15. I have the happiness to say that two gentlemen from London, masters of British ships, have visited us, and treated us with much kindness. Captain Best, of the ship Princess Mary, left us a few days since. Capt. Starbuck is still in port. From him, the master of the L'Eagle, together with his officers, we have received, to-day, forty nine dollars, as a donation for a school fund for orphan children in these islands. The whole amount raised here within a few days for this object is about 200 dollars. We are greatly indebted to Capt. S. for his influence and liberality. He expects to reach London in about twelve months, and politely offers to be the bearer of this letter, which your interest in Missionary concerns, and your readiness and ability 'to do good' have encouraged me, though a distant stranger, to write to you.

AFRICA.

CRUELTY OF THE HEATHEN.

Extract from the Journal of Mr. Henry Helm, Missionary at Griqua-Town.

July 22, 1820. Andrew Waterboer told me, that some Bushmen, who lately removed from Griqua-town, had left their aged mother, who was very ill, in the following manner: she being unable to move, remained lying on the ground in her hut, when her children, intending to take the materials of it with them, took it to pieces over her head, and left her in this condition to the mercy of others. She remained in this state till next morning, when A. Waterboer hearing of it, took her to his own house, and charged her daughter, who is in his service, to take care of her mother; but she refused, saying, that her mother being too old to get her living by labour, did not deserve to be taken care of, or to have any more victuals. Andrew provided for her till the 25th of this month, when she died.

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It is customary among the Namaquas, Corannas, and Bushmen to put an end to the lives of old and infirm persons in a manner equally cruel. The Namaquas, when removing to another place, put them into a kraal of bushes, leaving nothing with them but a little water. The Corannas place such a person on a wild ox, which is driven into the woods on the banks of the Great River. The ox having discharged his rider, returns to the kraal of his master, who does not trouble himself to inquire what become of the poor persons. The Bushmen, beside the above method, will drag them into the fields far from their kraal, and leave them there a prey for wolves. A few weeks ago, at Jan Kaar's place, two days journey from hence, some of the Bushmen dragged an old woman into the fields in the afternoon; Jan Kaar heard of it, but not till next morning, when he went in search of her, and found her destroyed by the wolves!

What a comment is this on the apostle Paul's character of the heathen, Rom. i. 31. "*Without natural affection.*"

INFLUENCE OF CHRISTIANITY IN LAT-TAKOO.

Extract of a letter from Mr. Hamilton to A. Stockenstrom, Esq. Landdrost of Graaf Reinet, dated Burder's Place, Lattakoo, Feb. 1, 1821.

Sir—By this opportunity I wish to inform you that your visit to Lattakoo hath been attended with good effect. A short time after you left us, a report was spread that you was going to send a commando to take the Bootschuannas away. I assured Mateebe (the king) that it was false; that you had no such intention. Mateebe was satisfied. Sometime after this, when the Bushmen came and took our cattle, a commando went out, but did not get the cattle, but found the Bushmen, none of whom were killed. They took one woman prisoner, brought her to town, kept her for two days, gave her many presents, and sent her home. The Bushmen were so much surprised at this, that they sent word they will take no more cattle from the Boot-counnas, and we have had peace ever since.

Mateebe and many of his captains desired me to inform you that they had done what you wished them to do, and that they were determined to kill no more women or children of the Bushmen. Mateebe said he had given orders that when his people went hunting, not to hurt them, but only those who came to take their cattle. They now wait to see if you will permit them to

make change for a few muskets and horses, to go after their cattle when taken, and for clothes to put on on Sabbaths when they come to church. Mateebe wishes that you and he may grow older together in the purest friendship. Broarinlala, (brother-in-law to Mateebe) desires you to send him a few beads. Mateebe is sorry he cannot send you a cat-skin cloak at present, but hopes at another time to send you one.—That which hinders the Bootschuannas most from coming to the colony is, that they are afraid of the passage of the Orange River.

The king of the Mashows sent to Mateebe to assist him in making a commando against a nation to the Eastward; but Mateebe and his captains all replied, that they had done with commandoes now—that *God's word said it was not good*—that hereafter they would trade with beads instead of commandoes.

John Hendrick will inform you of any thing else that I may have forgotten.

I am Sir, &c. &c.

ROBERT HAMILTON.

This letter affords pleasing evidence that the Gospel has had some influence on the minds of the chiefs of Lattakoo. If they are not yet converted to God, it is evident that they begin to entertain proper notions of justice and humanity, and are making some progress in civilization.

SOUTH SEA ISLANDS.

EIMEO.

Extract from the Report of Missionaries at Eimco.

Nov. 1819. Our congregations seems gradually to increase. Our chapel is well filled, especially on Sacrament days. A sight which neither we nor our brethren expected to see so soon.

We took a journey in Sept. last round the island, to preach the word, and to inquire into the state of instruction, and ascertain the means they possess for carrying on schools. We were received at every place with the utmost expressions of joy; the people from the districts before coming to meet us, and those from the districts where we had preached, accompanying us through one or two districts more, so that we had generally the inhabitants of four districts at one time to hear. At every place where we slept, the people kept us waking till midnight or cock crowing in making inquiries respect-

ing their conduct in life, the meaning of different passages of Scripture, and case of conscience.

During our journey we took every opportunity of listening to the prayers of those who usually engaged in these Prayer-meetings that we might be able in some measure to ascertain their knowledge of divine things, and the gifts of Christian experience which they possess; and we found in one or two instances, erroneous notions and expressions, but they were as few as might be expected.

We have baptized during the last quarter 192 adults, and 137 children, making a total of 214 adults, and 154 children.—Those who were baptized last quarter have been formed into a church.

Two of our members have offered their services as Missionaries to Raivavai—the king intends to send them as soon as a conveyance can be obtained.

On the first Sabbath of Jan. 1820, 43 members were added to our little flock. It was a time long to be remembered. There were very few dry eyes in the assembly.—Some wept aloud, and some were so agitated, that they could scarcely get the cup to their lips; indeed, we were absolutely obliged to assist some lest the wine should be spilt through their trembling. We do not lay any stress on these circumstances, we simply relate them.

We sent two of our church members, Patii and Tahua forth as Catechists, and have had a favourable account of their proceedings from the people. They were gladly received in every place they visited; there was much weeping under their exhortations, and we have reason to hope that their endeavours were not altogether in vain.

Brother P. in the latter end of January made a tour of the island, with the Catechists. He spoke in every place, and catechized the people, after which Patii and Tahua concluded the meetings, each in rotation, by an address and prayer. Mr. P. had some pleasing conversations with the people, some of whom seem to be well acquainted with the plague of their own hearts, and who are apparently seeking salvation, under a proper sense of their need of it. It was delightful to sit and listen to the simple and artless addresses of his fellow travellers, especially when they were enjoining on the people the importance of instructing their children, and of being prepared for their own latter end.

BRITISH AND FOREIGN BIBLE SOCIETY, EXTRACTS OF CORRESPONDENCE.

From the Rev. Drs. Patterson and Henderson, engaged on a Tour into the Southern and South-eastern parts of Russia, dated Kief, May 23d, O. S. 1821.

Our arrival at Kharchoff we could not but regard as providential, as a meeting was to be held the following morning in the University, for the formation of a Bible Association among the Students.

At one of the stages between *Pallava* and *Tschernigov* we had an opportunity, while fresh horses were providing, of visiting a Jewish family and giving a copy of the Hebrew New Testament to a very intelligent young man, who manifested an uncommon degree of anxiety to become acquainted with its contents. He was particularly struck with that passage, *Blessed are the pure in heart, for they shall see God,* and said he was afraid there were but few then that would be admitted into the Divine presence. Before leaving the room, we had the pleasure of seeing it filled with Jews and Jewesses, all of whom seemed greatly desirous of ascertaining the nature of the new book in the "holy language" with which they had been enriched. May they find him of whom Moses in the law, and the Prophets, did write, Jesus of Nazareth, the true Messiah!

From the Rev. Dr. Pinkerton, Abo, in Finland, June 21, 1821.

I reached this place on the 19th at midnight, and spent the most of yesterday in visiting the leading men of the Abo Society.

All the Auxiliary Societies are now regularly organized, and the demands for copies of the Scriptures still continue. I visited the Printing-office of the Society, and found the last sheet of the quarto Finnish Bible (of 7,500 copies) in the hands of the Compositor. The whole will be published in a very short time. From the standing types they had printed 3,000 complete octavo Bibles and 10,000 separate Testaments.

The stereotyping of the Finnish Testament was nearly finished before I left St. Petersburg, and the first ten sheets of plates packed up to be sent hither. This Testament is also of a fine large print, and will prove very acceptable both for domestic use, and as a school-book.

Stockholm, June 28, 1821.
I have now the pleasure of addressing you from the seat of one of the most efficient of

those numerous Institutions which in every part of the world are associated, by a bond of the most exalted charity, with the British and Foreign Bible Society, in blessing the nations of the earth with the precious volume of divine revelation—a Society, which has already disseminated upwards of 100,000 Bibles and Testaments among the present inhabitants of Scandinavia ; and which at the present state of its matured organization with its active Auxiliaries, and steady march, bids fair to become a source of endless blessings to the remotest generations of the Swedish nation. I have been delighted with the intercourse which I have had with the members of the Committee, and friends of the Swedish Bible Society, during my five days' sojourn in this city. Their venerable and noble President, Count Rosenblad, gave me a most friendly reception. After conversing with this nobleman on the affairs of the Society here—the operations of Bible Societies at large, and listening to his exalted and evangelical views of the great work, I felt penetrated anew with a deep sense of the manifest evidence which the Almighty has been pleased to give of his approving of, and blessing our labours.

On the 25th inst. I went with Pastor Wetterdahl, one of its worthy Secretaries, and visited the Printing Establishment belonging to this Society. It is a large brick building, three stories high with two wings, situated in one of the west suburbs of this city, and cost the Society about 16,000 dollars banco. There I saw five presses belonging to the Society that are now employed in printing an edition of 10,000 quarto Bibles. This much-longed-for edition will leave the press in about five weeks. A ninth edition of a neat pocket Testament of 5,000 copies with standing types, was also considerably advanced. The printing-office, ware-rooms, drying and gathering rooms, with the whole process of typography, were in excellent order, and seem well adapted to their different purposes.

Helsingborg, July 4, 1821.

At Linkoping, I had an interesting interview with the present Archbishop primate of Sweden, Dr. Rosenstein. His Eminence informed me that the diocese for which the Linkoping Society has been established, contains a population of upwards of 250,000 souls; that, after a special examination in every parish respecting the number of copies of the Holy Scriptures in circulation among the people, it has been found, that the eighth soul only is in possession of a Bible or a Testament! What a melancholy result, that in this province, one

of the richest in Sweden, seven persons out of eight should be found still destitute of the word of Life!

To my inquiries relative to the proportion of the peasantry who are able to read. His Eminence replied, that it was rare to meet with an adult person among them who could not read. That when he was Dean, he recollects, that in two parishes belonging to his charge, and containing 3,700 souls, there was only *one* grown up person found who could not read—a soldier !

On my observing, that the regulations for educating the poor must be excellent which could produce such a general knowledge of letters among them, His Eminence, to my no little surprise, assured me, that the number of schools among the lower classes was very limited, and that this general ability to read was chiefly to be ascribed to the laudable efforts of the peasantry to instruct each other—that the mother of the cottage family was usually the instructress of her offspring in the art of reading. He farther added, that there were in many parts of the country ambulating teachers, who went from village to village and kept school—here at three months, and there at four months, according to the encouragement they met with.

Copenhagen, July 10, 1821.

At the end of nearly a week's residence in the capital of Denmark, and of daily and frequent intercourse with the chief promoters of the Bible cause in this country, I am very happy to be able to inform you, that the Danish Bible Society is increasing in influence and strength from day to day, and steadily prosecuting the sublime object of its institution.

From Dr. Moller, the indefatigable Secretary, whose travels in Jutland have increased the number of Auxiliaries, and whose monthly sheet of Extracts keeps the important subject perpetually before the public mind, I received the following particulars relative to the present state of the Parent Society and its Auxiliaries.

Since its formation in 1814, the Danish Bible Society, with its branches, according to Dr. Moller's statement, have brought into circulation about 20,000 copies of Bibles and Testaments, chiefly in the Danish language. The Parent Society in this city has now thirty-six regularly organized auxiliaries, chiefly in Zealand, Funen and Jutland, which labour, unitedly with the Committee in Copenhagen, among a population of about *twelve hundred thousand* souls who speak the Danish language in those parts, and in the smaller isles surrounding them. Preparations are advanced for establishing

a Society for the island of Bornholm, where the population is estimated at 20,000 souls. The revised version of the Danish Testament, which has received the sanction of the king, has been remarkably well received by the public and many persons, in whose judgment I place full confidence, have assured me, that it is now a faithful and excellent version. Preparatory steps are already making for revising the Old Testament also, by the same learned men who have laboured so harmoniously and successfully in the revision of the New.

On the 7th inst. I visited the city prison along with the sheriff Mr. Carstens, and yesterday the Rev. Dr. Mynster accompanied me to the House of Punishment and Correction. Belonging to the latter establishment, we found upwards of 350 criminals, all employed in cording, spinning and weaving coarse broad cloth. Most of them were condemned to labour and confinement in this place for life. Not a chain was to be seen on the body of any of them, and the whole establishment had the appearance of a tolerably well conducted manufactory. In several of the working rooms, and near the bedsides, and in the hands of some of the sick in the hospitals, my satisfaction was great at beholding copies of the word of God.

Dr. Steinkopff's Visit to the King of Wurtemberg.

The King received me in his cabinet with the greatest condescension. After expressing my unfeigned satisfaction at finding Monarch and People so cordially united, I introduced the subject of the Bible Society. "I beg leave," said I, "to congratulate your Majesty on having patronized, and repeatedly assisted the Wurtemberg Bible Society; being deeply convinced of the infinite importance of the Holy Scriptures, and those who are best acquainted with them, and who most deeply drink into their spirit will always be found the best citizens and most conscientious subjects." The King replied, that he rejoiced to have so many good people in his dominions, who were cordially attached to the religion of the Bible, and zealously exerted themselves for its propagation. "It is true," he remarked, "some sects have lately arisen; but I consider it right and proper to exercise every possible indulgence, and to grant toleration to all classes of my subjects: for the religion of Christ breathes the spirit of mildness, conciliation, and love; it cannot be forced: nor must it be propagated by the strong arm of power, but by the gentle voice of persuasion, and the pre-

vailing force of truth." The conversation turned on the Emperor Alexander, of whom the King spoke in terms of admiration and respect, with particular reference to his benevolent aid and patronage afforded to the Russian Bible Society. The King seeks the good of his people and enjoys their love and veneration. On parting his Majesty added, "Sir, if I can render you any service, freely mention it; I consider it a sacred duty to promote the cause of the Bible Society; and when you return to England, forget not your native land. My Wurtembergers are a worthy people."

Dr. Steinkopff's interview with Prince Christian, of Hesse-Dormstadt.

I called repeatedly at his place; but learned, with regret that he was on a tour. I had given up the hope of seeing him; when on the eve of my departure, he sent for me, and favoured Mr. Blumhardt and myself with a long interview. He is a most open and condescending Prince, a lover of the Bible, and a decided friend to the Bible Society. "I am ready," said he "to meet the Committee once a week; for I feel the importance of the Bible Society, and its beneficial influence on the temporal and eternal interests of the people." "I thank you," he added, "for visits like these: they stimulate our zeal, and call forth fresh energies." He then embraced us, and dismissed us with his good wishes and his blessing.

A Noble Meeting.

Kirchheim.—This beautifully situated town is the residence of the Dowager Duchess Louisa, mother of the present Queen of Wurtemberg. Dr. Bahnmyer, Rector of the Parish and Dean of the diocese, had, for several years past made collections, both for the Missionary and the Bible Societies, to which the Duchess had most liberally contributed her share. But, being desirous of establishing regular Auxiliaries for both institutions, comprehending town and country, he invited Mr. Blumhardt and myself to meet his Clergy. At three o'clock, we repaired to the Church, which was filled with people from all ranks. We addressed them from the altar, and found open hearts and liberal hands. Boxes were placed at the door, in which we found pieces of gold and silver coin of every value. After service, which had been attended by the Duchess, her Prince and Princess, and the Ladies and Gentlemen of the Court, we repaired to the castle, where the dining hall was prepared for the reception of all friends to the

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Bible and Missionary Cause. The Dean was in the chair, and proposed the formal establishment of two Auxiliary Societies—one for the support of the Bible, the other for that of the Missionary Society; each to have a separate Treasurer and Committee. The Clergymen present entered cordially into the plan, promising to form Associations in their respective parishes. The rules were then read and unanimously adopted. The Duchess was the first to sign to her name: next followed her illustrious Daughter: then the Ladies of the Court, and the Nobleman, Clergymen and Gentlemen present. The Duchess afterward applied to herself the passage of Scripture, *This day is salvation come to my house;* and declared that she considered her palace blessed by the formation of a Bible Society in it.

On a subsequent morning, I was called to the palace to see the Duchess. I found the Queen with her. Both mother and daughter received me in the most gracious manner, and conversed for an hour on the state and progress of religion, and the triumphs of the Bible Society. The Queen is distinguished for humility and Christian kindness. Her Majesty, as well as her august Mother takes a lively interest in the cause of Christianity.

INDIAN CORRESPONDENCE.

The following letters from the Indian youths at Cornwall School, were addressed to Rev. Mr. Patterson, of Baltimore, and communicated by him for the Religious Remembrancer.

FROM DAVID BROWN.

Cornwall Foreign Mission School, Conn.

Dear Sir,—Having been requested by my worthy instructor, Mr. Dagget, to write composition, I think no better time than now has occurred to improve, by writing to one whom I greatly love, as a Christian brother, though unworthy as I am to call you and others so; yet I hope I possess a heart of sympathy with all pilgrims who are journeying through this barren land, unto the fine and heavenly mansions. From my first acquaintance with you, or before I had ever seen you, (having heard of your desire for the salvation of the ignorant Indians) your name has been dear to me.

Benevolence seems to be the best ornament of mankind; yet how few do in reality possess it! Instead of having that great and heavenly mind, man by nature desires to mount up above the heavens, without the least true benevolence for his fellow creatures; and if all men were of such a selfish disposition, the world would be in a much more deplorable situation than it is

already. But praise be to Him who governs the universe, that he has put it in the hearts of some of his creatures to love one another. I have reference particularly to the American Board of Missions, and such great schemes as that Board is now operating on under a divine influence towards the sons and daughters of the wilderness. But ah! while I amuse myself in meditating upon the approach of that glorious morning, when the Sun of Righteousness will shine upon all the earth, and when nations shall be born in a day, with sorrow I contemplate the loss of the most esteemed Dr. Worcester, who was shining as a bright star among Missions, and Missionaries while he remained; but

“ Why do we mourn departing friends,
Or shake at death’s alarms?
‘Tis but the voice that Jesus sends
To call them to his arms.”

The providence of God, in carrying that dear person to Brainerd, may be to some great purpose. Perhaps many young Cherokee will arise from that spot, who may comfort the afflicted Missionaries, and by God’s blessing, release many subjects of Satan from their bondage and bring them into the fold of Christ.—Your many faithful warnings to us, while we enjoyed your presence in Cornwall, I trust will be long remembered by your unworthy brother David, and others of this institution. Please to tender my affections to the young gentlemen and ladies of the Baltimore Mite Societies, who I learn are doing so much for my countrymen. I congratulate them on their great enterprize, but I cannot say much to encourage them, as I am but an ignorant Cherokee; but thus I can exclaim, “Lord, send salvation to my people, and make those who are living in the midst of the gospel send their mites and offerings to the destitute.” I have recently received a letter from brother John Arch, who describes many of his travels in the Cherokee Nation. He exhorts me to be faithful in doing whatever is my duty. When will you come and visit these thirsty plains again? Notwithstanding the soil in Connecticut has had for ages the means of cultivation, and the best of reapers engaged for the harvest, how few comparatively have become the friends of Immanuel! I trust the inhabitants in the Southern States will do equally as much as the North, with respect to diffusing the blessed Gospel among the long neglected Indians. I presume that it is unnecessary to ask your prayers for me that I might live as an humble follower of Christ. A letter from you, Sir,

will be very acceptable. May the grace of the all-sufficient Saviour be with you forever.

DAVID BROWN.

—
FROM ELIAS BOUDINOT.

Cornwall, Conn.

Brother P.—As brother Brown is writing to you, it may not be improper for me to fill the vacant part of this sheet. Considering the correspondence which we agreed to support, and the friendship we formed, I doubt not but that these few and imperfect lines will be received by you. I am happy to say that I have again commenced my studies under better circumstances than when you was here. The journey which I performed [to Burlington, N. J.] has greatly benefited me. I feel myself relieved from the many complaints to which I was subject, which hindered me from my daily pursuits; I can now study without being molested by headache, weakness, dizziness, &c. But what shall I say concerning my spiritual interest? I cannot but blush, whenever I turn my pen to write upon this subject. There is great leanness in my soul. Perhaps I must at last be cast away and dashed to pieces, when the storm shall arise which will sweep away the wicked from the earth. You know that many are called, but that few are chosen. Those who only say "Lord, Lord!" will not be saved, but they, and they only, who do the commandments of Christ. We cannot tell who is a Christian and who is not. For true religion is planted in the heart of the subject. We are liable to mistake respecting the foundation on which we place our eternal interests. "The heart is deceitful above all things, and desperately wicked." Perhaps my profession is unsound; for the evidences of true piety do not consist in the outward performances of the duties required. I have been lately doubting what course to take when I leave this institution. When you was here, you know that I proposed studying Theology. But it is not certain whether I shall. I feel myself deficient in those important Christian graces which constitute a true preacher of the gospel. But let the earth rejoice, the hearts of the children of men are in the hands of God, and he can turn them whithersoever he pleases. I have now opened my heart to you, that you may pray for me, that I may not be shaken by every wind. I hope we shall have the pleasure of seeing you again in Cornwall.—With much respect, and wishes for your success in your ministerial work,

I am, dear sir, your's affectionately,
ELIAS BOUDINOT.

FROM CATHARINE BROWN.

Creek Path, Cherokee Nation,
August 10th, 1821.

Dear Brother,—Your kind letter of May 4th gave me much pleasure. And I thank you for it. You have also my thanks for reminding brother David to write. [That of May fourth was a joint letter.] I think since he has been at Cornwall he has made considerable progress in his studies. I trust God will give him wisdom and prepare him to preach Christ to the heathen. I am now with my parents, a short distance from the local school in this place. I usually reside in the family of Mr. Potter, (now teacher of the school) and having been recently engaged in my studies, have neglected some of my correspondents. I am very happy at home since my friends have embraced religion. It is truly pleasant for brothers and sisters to live in the fear of God. When their hearts are united in the love of Christ, it is like a little heaven below. O that such streams of pleasure may continue with us while on earth, and may we be finally admitted to the mansions above, where is peace forever. One of my brothers is in a very low state of health. His disorder is apparently a consumption. I fear he will not recover. It would indeed be a trial to lose this dear brother: but why should I complain? I ought rather to say, "The Lord's will be done. His ways are not as our ways, nor his thoughts as our thoughts." Methinks I can truly rejoice that the Lord of Zion reigneth, and will dispose of mortals as seemeth good in his sight. This summer has been remarkably warm in this country, and very unhealthy, especially to those who live near the Tennessee river. Several of our neighbours have died this season, but I cannot say they leave the world with joy and peace. The religion of Christ, which is the most important thing, is yet needed in this heathen country. There are but few who can say, "By grace are we saved." Most of the people are ignorant and unwilling to come and acknowledge him who came to seek and to save that which was lost. O that sinners may come to the foot of the cross, and make their peace with God, before death overtakes them. I think sometimes, if Christians here were more faithful to God, they would see his work prospering, and many enquiring what they must do to be saved. But the work is the Lord's and he will carry it on in his own way and time. I hope you pray that we may have a revival in this place. The present number of pupils in this school is forty, though only

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about twenty-five constantly attend. Mr. P. has ten in his family: one of these is a Creek girl, an orphan. Her parents were killed in the Creek war, and she was taken prisoner. She has since resided in the family of a Mr. T. of Huntsville, Alabama, where she has been treated with great kindness. Mr. T. has lately met with some temporal misfortunes, but still engages to aid in her support, as far as his circumstances will permit. The name of the child is Mary Stewart; she is about 12 years old, a very amiable girl. I do hope this dear child has been sent to the Missionaries, by a kind providence, for the good of her own soul, and the souls of others. I have this day returned to the habitation of the dear Missionaries, and rejoice once more to be in their society. Mrs. P. is an excellent woman. I hope to receive many useful instructions, while I live in the family. I can write no more at present, as I must get a lesson in my geography. Remember me, dear sir, at the Throne of Grace. Pray that I may abide daily at the feet of Jesus.

Your's respectfully,
CATHARINE BROWN.

AMERICAN EDUCATION SOCIETY.**WANT OF MINISTERS.**

Extract of a letter from the Rev. Isaac Anderson, to the Agent of the A. E. Society.

Maryville, Blount Co. Tennessee, }
August, 1821. }

Dear Sir,—I have seen in some late publications, that the Education Society is sinking. This intelligence has filled me with grief. To this Society, under God, many have looked with anxious hope for something like a supply of the heralds of the cross, for the wide spread population of the South and North-western States. The Head of the church has cast my lot in this western world, where the immense fields are white already to harvest, but almost without labourers. How deadfal the spectacle, thousands and tens of thousands perishing for *lack of vision*. Could 500 laborers be sent to us at once, they would afford but a very partial supply to the people of these vast regions and their labours would make it appear more manifestly, that a thousand more were needed. Will any say this is exaggeration? Let them look at the following statement.

The writer of this letter, lives in a Presbytery, the bounds of which comprehend 15 counties. We have ministers in six of these counties only! and these six are but very

partially supplied. The other 9 are totally destitute; nor have we it in our power to give them any relief. If your heart does not sicken at the picture, let me inform you, this Presbytery is one of the oldest and best supplied of five or six Presbyteries that compose a Synod, which extends over Tennessee, Alabama, Mississippi, Louisiana, Arkansas, Missouri, and perhaps part of Illinois and Indiana. What then must be the situation of these vast regions with respect to an enlightened and pious ministry? The states of Indiana and Illinois, are perhaps still worse supplied. Georgia and Kentucky have not half the number of ministers which are needed. Can a benevolent heart contemplate such a prospect as it respects both the church and the interests of our beloved country, without bleeding in every pore?

We must have ministers. People will have religion in some form or other. If we cannot get a pious and enlightened ministry, we will take up with ignorance, error, and enthusiasm. Then the interest of science and religion plead the cause of the Education Society. Let not Christians relax their exertions, while so much of the land remains to be occupied.

I am your's,
With sentiments of respect,
ISAAC ANDERSON.

From Rev. Alvan Coe, to the Agent of A. E. S. Greenfield, Huron Co. Ohio, Aug. 9, 1821.

Dear Sir.—We must be hard hearted if we have no gratitude to our Christian friends at the east, who are mindful of us in our destitute situation. The American Education Society compassionate us, and try to help us. I trust the spirit of the great Head of the church, warms the bosoms of the members of your Society. Jesus was affected when he saw the multitudes scattered (like us) as sheep having no shepherd.

Dear Sir, do you ask whether we want Ministers? In this county are eight churches and two only have Pastors. I have no pastoral charge. For certain reasons, I have declined accepting any. Every town, I think, in the county, is inhabited. Many towns are thickly settled—there is a sprinkling of professors in almost every settlement. Months and months generally intervene in most places, after they hear one sermon, before they hear another. How hard to leave people who urge the minister to call again, when he reflects, that perhaps months or years may roll away before they will have another missionary visit.

In a neighboring settlement, a local Methodist preacher is employed half the time. This is because the church and people cannot obtain any of our order. I have been told, that there is not a Methodist who usually attends their meetings, when destitute of preaching. The church and people there want a minister. It is true the people in this region might do more for the support of the gospel, if they were suitably awake to its infinite importance.

How important that ministers should visit places and strive to arouse the people to the sacred duty of liberality. Christian benevolence follows rather than precedes the labors of the itinerant preacher.

Adjoining this county east, are the counties of Cuyahoga and Medina. By a statement of Rev. John Seward, published in the Christian Spectator, April No. I learn, that there were, when he wrote, 4 churches in Cuyahoga, and 7 in Medina. There is now no minister in Cuyahoga and but one in Medina.

South of this, is Richland county. I do not know the number of churches there. I know of but two ministers in the county, and one of them told me lately he was about removing out of it.

West of us lies Sandusky county, lately purchased from the Indians. There is now an organized county adjoining this on that purchase. The land will shortly be all for sale. That good land will invite an host of settlers. How important that Missionaries call upon these new settlements, and sow the good seed of the gospel, before the enemy fill the soil with noxious tares—hard to be rooted out.

Do urge, pressingly urge your society to raise up Ministers for that now wide waste which will probably soon be inhabited by thousands and thousands.—Rev. John Montieth has left Michigan Territory—I suppose all that Territory is now without a minister.

I conclude that you expect from me information respecting the want of Ministers only in this vicinity. I would however observe that the want of teachers here is a specimen of the destitute state of the country from this to the Ohio river.

The poor Indians, our own Mother's children are near us. I am now hearing a lovely boy of that race read in the Word of God. I think I never was acquainted with a boy possessed of so bright a genius. But where am I wandering! These Indians want ministers. The people here cry out against my leaving these vacant places to

go among the natives. Must the Indians be left to perish for lack of vision? Two were lately massacred at Sandusky, for being as was supposed witches—only a few years ago for the like accusation, 3 were killed at one time. While human blood is thus flowing, O may the silver and gold flow more copiously into the Treasury of the American Education Society. "How shall they believe in him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent?"

I am, sir, respectfully your's,

ALVAN COE.

A Missionary Society of the Presbytery of New-Castle, Del. state as follows:—

We have on our list, 51 congregations and 26 ministers, that is, nearly two churches to one preacher. Of these 26 ministers, 4 through age, infirmities, and other circumstances, are without a pastoral charge, leaving only 22 settled preachers, to minister in a district containing at the lowest computation, 300,000 souls. In the southern part of Pennsylvania, and the northern part of Maryland, within our bounds, there are probably 130,000 souls, among whom we have only 17 ministers, and three of them without a charge. In the state of Delaware, among 72,000 people, we have 7 ministers, and 15 congregations, that is, one minister to 10,000 people. On the eastern shore we have only 2 ministers, and 7 congregations, among at least 100,000 immortal souls!

Nor let it be supposed that our district is supplied by other denominations. The Episcopalians have but two ministers in the state of Delaware—not more than five on the eastern shore, and probably not more than ten in the remainder of our district. The Baptists, if you except what are called "local preachers," have not a greater number. Our Methodist brethren are perhaps more numerous than ourselves. Allow them *double* our number, and all other denominations 33, and we shall have 150 preachers to 300,000 souls—leaving *half* the people without preaching from any denomination whatever. These calculations are simple and easily made, but show in a most convincing light the extreme want of missionary labor within our bounds, and the loud call that there is both to ministers and people to come up to the help of this society. The blood of souls will be found in our skirts, if they perish through our NEGLECT or DELAY!

HINTS FOR PROMOTING A REVIVAL OF RELIGION.

The London Evangelical Magazine, has an important extract on this subject, from a sermon taken in short hand, on Rom. xv. 29, by the late Rev. Thomas Scott. We recommend it to the serious attention of our readers, and especially of ministers.

After explaining the preacher's views of the Gospel, Mr. Scott shews what it is for a minister to "come in the fulness of the blessing of the Gospel"—namely, with great success in the conversion of souls. "If all my parish were converted, (says the preacher,) and there were only one left in its sin, I would have a struggle with the devil for that one.

"We may inquire, says Mr. S. whether our modern preachers of the Gospel do so prominently hold out the peculiarities of Christianity, as the Apostles did; whether they come with the holy law of God as the ministration of condemnation in one hand, and the Gospel of Christ as the ministration of life in the other; whether they warn sinners, like John Baptist, not to trust in any outward forms, and then point out to them the Lamb of God; whether Christ crucified is the great subject of their instructions; Whether they say with St. Paul, "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by which the world is crucified unto me, and I unto the world." Many persons who are said to preach the Gospel, may have exhibited Christ in the picture; but the question is, whether the Saviour has not been rather in the back-ground; whether they have not been ashamed of bringing him fully forward; whether they have not hidden and covered something of Christ and his cross.

"It is the work of the Spirit to glorify Christ. May we not then ask, whether God the Spirit is glorified in his person and grace, in his love and power, in the work of conversion; whether we do not hold the doctrine of the Holy Spirit slightly. For if we do not honour the Spirit, how can we expect that he will honour our ministry! Matters are more promising in this respect now than they

were twenty years back; but I have heard and read sermons in which Christ was exhibited, but the Spirit scarcely mentioned. We must expect all success from his power alone. If a man trust in knowledge, talents, eloquence, human suasion, he will do nothing. It is our business indeed to do all we can in inviting, entreating, and instructing men; but when we have done all, it is the Spirit of God, who alone can quicken the dead and enlighten the blind; and if we depend not on him, we shall not, we cannot, succeed.

"Some, on the other hand, may be inclined so to look to God, as to neglect the means which God has appointed to be used. A man may say, "The blessing must come from God; I can do nothing of myself, and therefore I will do nothing at all." This is not trusting God, but tempting him. Our speculating on God's commands instead of obeying them, is most criminal. If the Prophet Ezekiel had done this, when he was sent to prophesy to the dry bones, what would the Lord have answered him? A great deal of Gospel-truth may be preached and little good done, because we do not fairly use all the means in addressing and calling on sinners to repent and turn to God.

"We do not expect this fulness of blessing, and are satisfied without it. There is a littleness in our faith and conception of things. We do not ask nor expect this fulness, we have no idea of it, it does not enter our minds. Can we wonder, then, that the Lord says to us, "According to thy faith be it unto thee?" But the Apostles went forth and expected and asked a fulness of blessing. When a man is in earnest, nothing will satisfy him but this. Others may be satisfied without success. They may go through a formal set of observances, and be contented; instead of examining their ministry and their whole conduct, and saying, "Show me wherefore thou contendest with me." If we can be satisfied without this enlarged blessing, certainly we shall never have it. If a man says, I have a large, attentive congregation; I have a good income; the people are obliging; my circumstances are comfort-

able—he is in a most dangerous state. It is the same as if a fisherman should be satisfied because he has a good net, and pleasant companions and fair weather; though he comes home empty. If any thing but usefulness will satisfy us, I do not wonder we are not useful. We must thank God for this and that thing; but nothing must satisfy us but the conversion of sinners.

"Our faithfulness and earnestness are more in the pulpit than in the closet. We preach Christ as if in earnest, and we go and pray as if not in earnest. There is but little wrestling with God for a blessing. There is a want of the spirit of prayer. Sometimes this may arise from humility; but it is a false one. St. Paul was most humble; yet most earnest in prayer, most persevering, most importunate; and so he obtained a fulness of the blessing of the Gospel of Christ.

"There is a want of that holy heavenly temper, and that general circumspection of conduct, which would make us patterns of good works. Our example may not be dishonourable; but is it so honourable to the Gospel as it might be? Our example is not a scandal; but can we say with the Apostle, "I have coveted no man's silver, or gold, or apparel?" Can we say, "Ye know how holily and justly and unblameable we behaved ourselves among you that believe?"—Do we embody Christianity?—Do we not only put a copy before others and leave them to write, but take the pen and show them how to form each letter? Are we men of God; heavenly, disinterested, dead to the pleasures, interests, and honours of this world? What would Paul say, if he were to come amongst us? Would he not have reason to say, "All seek their own, none the things that are Jesus Christ's? Are we not fishers of ease, fame, money; rather than fishers of men?"

JOURNAL OF THE MARINERS' CHURCH.

To the Editor of the Seamens' Magazine.

Sir,—Knowing the interest you take in all the efforts that are made for the salvation of seamen, and your desire that God would make them instruments in carry-

ing the Gospel throughout the world, I feel happy in informing you, in addition to what you have already received, of the blessed effects produced by the Mariners Church, and the Bethel Union Society. At the stated meeting in the Mariners Church, on Wednesday evening, 29th August, the following note was read by the Rev. Mr. Chase:—"I earnestly request, that prayers be offered up to Almighty God, that he will have mercy on my soul." (Signed "Richard Welling.") Mr. C. being present, stated he had visited him; that he was a seaman, in great distress in body and mind. Some very appropriate remarks were made on the note, and fervent prayers were offered up in his behalf. Being requested to call and see him, I was accompanied by Mr. C. to his boarding-house, where I was soon satisfied the Lord had begun a blessed work in his heart. "Where did you receive the first impressions that you are a lost and undone sinner?" "In this house," was his answer. "Do you go to the Mariners' Church?" "I do." "Do you believe you ever received any benefit by going there?" "Yes, I do; on the Wednesday evening week, I was at the prayer meeting there, and an address, made by an old man,* and the prayers offered up for seamen made me feel very solemn, but those feelings soon left me; but on Thursday and Friday I could not entirely forget them. On Friday evening last, I was sitting below with my shipmates, and did not feel well: between eight and nine o'clock I was suddenly filled with horror about my soul—I could not sit where I was; I retired to a place alone, and the agony of my body, for the concern of my soul, was so great, the blood flew from my nose, and before it could be stopped, four quarts discharged from me, which made me very weak; and ever since when I am in distress for my soul, it produces a discharge of blood. But I am now better: I can pray, which gives me some relief. But my prayers must be short." Do you think, and believe your prayers are sincere?" "O Sir, I never had any thing that ever came from my heart with more

*Rev. Joseph Eastburn, of Philadelphia.

sincerity. And I hope this sudden change in my heart will be followed with the same effects it had ten months ago on one of my shipmates while on our passage home to New-York. He was the profanest man I ever saw, and always treated religion with awful contempt ;—and his parents the same, because they were pious. One day, while we were all forward, and he was blaspheming in the greatest degree, which made us all look at him with astonishment, he on a sudden stopped, and said, ‘O, what a sinner I am ! I am fit for nothing but hell ; I cannot live so ; I must pray, and you must not disturb me.’ He did pray three or four times every day all the passage home, and exhorted us all to do as he did, for we were all lost sinners ; and he has not sworn one oath from that time to this. He has been here to see me, and he talks like a Christian, and I hope the Lord will deal with me as he has with him.’

A captain H. received conviction of his sinful state in our Bethel meetings on board of vessels ; and these convictions have now got to such a height that he is in great distress, and is anxious for the salvation of his soul.

I am, Sir, yours, &c. C. P.

To the Editor of the Seaman's Magazine.

Sir—I know you will join in rejoicing with me and many others in the goodness and mercy of the Lord among our seafaring brethren. He has been convincing several, within the last fifteen days, “of sin, of righteousness, and a judgment to come.” But yesterday, he permitted our eyes to see, and our ears to hear, that which was never seen nor heard in America, and perhaps in no part of the world before. As we have had morning and evening service only in the Mariners’ Church, for four or five Sundays past, we had a prayer meeting, commencing at two o’clock in the afternoon, and our intention was to continue one hour only. But yesterday week, and yesterday, we were under the necessity of continuing our exercises until 4 o’clock, on account of the number of seamen present, and the solemnity that

pervaded every countenance. Yesterday, after praying, exhorting, singing, and reading some interesting communications, we dismissed the audience, and invited all such to stay who wished to converse on the subject of their precious and immortal souls. Seventeen returned and took their seats, with countenances that depicted great distress of mind.—After having engaged in prayer we began to converse with them individually, and not one out of all present could refrain from weeping, and some were so distressed they could not be pacified—one in particular, who was convicted on board the brig Phœbe Ann, at our Bethel meeting last Friday evening. I cannot describe the scene which presented itself to our view. It was pleasing, solemn and affecting, to see such a number of weatherbeaten men, from 20 to 40 years of age, weeping all around us, crying, “what shall I do—I am a lost sinner—I know I deserve hell—I have abused the goodness of God.” The fear of hell did not seem to terrify them as much as their sinning against God in various ways. Some had promised God, when in danger, if he would spare their lives, they would live devoted to Him, and his holy religion ; but they had despised those promises, and had been more wicked than before—their confessions were various, and mingled with grief and distress.

Yours, &c. C. P.

October 1.

From the American Baptist Magazine.

A SOLEMN DANCE.

Some few years since, in the eastern part of Connecticut, the following remarkable circumstance took place.

In the town of —, there lived a respectable family by the name of R—s. Mrs. if not Mr. R. had made a public profession of religion, and joined the Baptist communion. But professors of all denominations had fallen into an awful state of insensibility, and seemed almost wholly conformed to the world.

It was common in this vicinity at this time, for young people when they happened to meet together on an evening, to spend the time in dancing and other vain amusements. The custom of admitting parties to

dance in private families, was too generally allowed of, even by professors of religion.

A particular circle of young persons, of which two or three of the above family made a part, not unfrequently met at their house. Notwithstanding Mrs. R's religious feelings had greatly declined, and she viewed herself in a cold, backslidden state yet she could not feel easy to countenance such vain amusements, but became resolved to reprove them. It so happened that not long after, a number of these young people collected at her house, when it was soon proposed to engage in dancing. Mrs. R. perceiving what was going forward, felt her spirit stirred within her, like Paul when at Athens, but knew not what course to take, to prevent what her conscience disapproved. The young people had arranged themselves in order for what they termed a *set dance*, when Mrs. R. with much fear and trembling, resolved to venture into the room and try to speak to them. They were standing upon the floor, but had not commenced their dance, when she addressed them nearly as follows: 'It seems to me, my young friends, some of your company are missing.' Not knowing to whom she alluded, they replied that they did not miss any one in particular. 'No!' said she— 'where is Isaac Deans!* where is Dennison Lathrop!† where is Perez Pembleton!‡ A brother of the last mentioned young man was one of the company who was up and ready to lead down the dance. He was so struck, that he immediately cried out, 'I am undone!' 'What do you mean?' said one standing by him. He replied, 'I am undone! I am going to hell! there is no mercy for me.' Terror and amazement in an instant hung over every countenance. They stood like so many statues, until it was said, that the floor was literally besprinkled with their tears. The conviction extended from heart to heart, until the whole exhibited a scene of distress, not very easy to be described. Thus their mirth and dancing was turned into weeping and distress.

Mrs. R. continued her pious and tender exhortations, while her heart was often ascending to God in fervent prayer that they might be saved.

The time at length arrived, when it was proper they should retire. With many tears and solemn engagements to seek the Lord they parted for the night.

* Both drowned a little before.

† Died about the same time of a consumption.

But the reader will be anxious to learn the result of this remarkable meeting. If a friend of Christ, he will be gratified to learn, that most of this company were in a judgment of charity in a little time, hopefully converted to God. Some of them are still alive to declare that the Lord is good. Nor were the effects of this meeting limited to this company. The work spread, until it was judged, that one hundred souls were made the subjects of a work of grace. What a wonder-working God!

Was Jael the wife of Heber, pronounced "blessed above women," because she destroyed the life of one of the enemies of God's people? How much rather blessed shall she be, who was thus happily instrumental in saving the souls of many from eternal ruin!

The circumstances of the above narrative are so well known to the Editors, that they hesitate not to give it a place; devoutly hoping it may be a means of exciting others to similar exertions to save the souls of men.

SYSTEM OF VISITING IN THE CITY OF NEW-YORK.

To the Editor of the Christian Herald.

Sir—It was with no ordinary pleasure I heard of the adoption of the Local System in visiting Bancker-street, feeling confident that no other human means can possibly be effectual for the enlightening of that dark region, and having proved by experience, in other parts of the city *equally wretched*, that the system is a truly blessed one. In order to show the present benefit that may arise from the visits of Christians to the abodes of vice and misery, allow me to give you an extract from the Report of one of our Sub-Committees last Sabbath week.

"I visited the house of Mr. F—, in L— street, this morning, at 8 o'clock; I had frequently called on this family, and knew the man to be much addicted to liquor, and of a savage disposition.

"I met his wife at the door, near which was standing a Portuguese, swearing most terribly, at the poor woman for having accused him of stealing some money from her husband, who was then lying in bed in another room, much in-

toxicated. I tried to pacify him, but in vain; in a few minutes the drunken man was roused by the noise, from his stupor and rose from his bed, threatening to murder the other. I rushed into the bed-room, held him fast, and called to the persons living in the house to take the other down stairs. Such a diabolical fury appeared to possess the minds of those two men, that I really think murder would have ensued had I not interferred. Finding it impossible to tranquilize them by *talking*, I took a tract from my pocket, and began to read aloud. After the first few lines they ceased to rage, then listened, approached nearer to me, and before I had finished the first page, the most violent of them laid his head on my shoulder; and as I turned and looked at him, I saw a tear drop from his eye. The tract was remarkably applicable to the scene. Perceiving that I had accomplished my end, and had gained their silent attention, I put up the tract, and spoke to them of the enormity of their conduct. They seemed humbled, and, after spending nearly an hour with them, left them, promising to call in the afternoon. At 5 o'clock I went again, and found the whole family in confusion. Mr. F. was again in liquor, and had tied up his clothes to leave his wife and children. I reasoned and entreated in vain. At last I called him aside, and whispering in his ear, asked him If I should pray with his wife and family before he left them.—‘Oh no,’ answered he, ‘go away, you had better go away.’ I was determined not to be easily repulsed, and continued to urge my request, until he took off his hat, and kneeled down with his wife and the other man. During the time of prayer, I heard a person weeping, and the agitation appeared to increase until I had finished. When I rose, I found the distressed person was a young woman living in an adjoining apartment, who had been for three weeks in great distress of mind respecting the salvation of her soul; and hearing I was with Mr. F's family, concluded that some religious exercises were going on, and came to join. My dear friends, if our visits have done *nothing* more than to prevent

the dreadful scene that in all probability, would have been witnessed there this day, *they have done enough.*”

I make no comments on this occurrence, my dear Sir, and would only mention, that the mother of the young woman appears to be earnestly seeking the Lord. These things show that Christians should go into the streets and lanes of the city.

Respectfully yours,

A VISITER.

October 2, 1821.

THE CHRISTIAN ALMANAC, FOR 1822.

A copy of this invaluable manual has just been handed us, and we can do no less than express as unqualified an approbation of its execution as of its design. It has been compiled with much labour and patience of research, as will be sufficiently obvious to any one who shall take the pains to examine the mass of information it contains. While nothing essential to it as an Astronomical Diary is omitted, and all that is important to be known of Courts, Colleges, Postroads, Stages, &c. &c. is included, there is room found for the distinct notice of the births and deaths of eminently useful men in the church; of the commencement of the principal Missionary establishments; of the rise and progress of the various institutions that contemplate Christianizing the world; together with their present resources, their efficacy and success.

Some interesting anecdotes of very salutary tendency are inserted—we should not have objected to a greater number of them, as we believe them not less calculated to improve the heart, than to engage the attention. But a tract of 48 pages cannot contain every thing.

Two pages are occupied with questions, which may be answered by reference to other parts of the Almanack. These are designed for the use of children and youth—but we are greatly mistaken if they do not become the means of improving older heads, and fastening permanently in the minds of thousands, important facts which may have been read a thousand times in newspapers, without being remembered.—This in truth is a most excellent “Device,” and a strong recommendation of the present No. of the Almanac over the former.

All that we can say of this little work however, will not so effectually recommend it to our readers, as the examination which we trust they will make of it for them-

selves. No christian family it is presumed will willingly be denied the instruction and salutary amusement it offers. And it is earnestly to be desired, that every family in the United States may possess it. Clergymen, we hope, will every where recommend it. All the editors of religious newspapers will cheerfully give it their approbation, and make their readers acquainted with its design and manner of execution. They can scarcely do any thing for the cause of Christ from which they may expect a more favorable result. It is devoted to no sectarian interest. Its spirit and language are, "peace on earth, and good will to the children of men." The profits of it also, are appropriated to the New-England Tract Society, and will flow into that sacred treasury to be again dispersed in spiritual blessings, over the whole face of the land.—*Recorder.*

OBITUARY.

MISS RHODA AUGUR.

Died at Northford, on Saturday 13th inst. RHODA, daughter of Mr. John Augur of that place, in the 44th year of her age. Miss Augur had been for a number of years a professor of Religion; and its sacred principles appeared to influence all her conduct, and prompt her to many acts of kindness and charity. But in the trying hour of death she doubtless found that Religion was of more value than a thousand worlds. Nothing but a firm and tried confidence in a present Saviour could afford a hiding place to a timorous mortal, when approached by the *king of terrors* in such a sudden and awful manner. Miss Augur enjoyed a comfortable measure of health, and had rode about 30 miles on the day of her death. After arriving at her father's house she walked about the room while supper was preparing. In attempting to cough she burst a blood vessel inwardly, and was only able to lift her hands and her eyes towards heaven, while the life-stream flowed from her mouth, and expired without a word. Lord what is man! How awful the spectacle! What were the feelings of her aged father, who had but just left the room, to return and find his daughter on the floor weltering in her own blood. Reader, are you prepared thus to meet your God? can you shrink back from such a conflict into the arms of a Saviour? Without a hope in Christ, what is your prospect? "Behold the son of man cometh at an hour we think not of".

"Verily I say unto you, that this poor African hath cast more in, than all they which have cast into the treasurer."

Mr. Hooper, one of the assistant Missionaries to the Choctaw Nation, relates in his Journal the following affecting instance of benevolence while at Steubenville:—

What most of all affected our hearts, was, that a poor African, who it is believed is a devout servant of God, came forward, and gave a coat obtained by making brooms after performing his task in the field. Mr. McCurdy informed us, that both that man and his wife are praying souls. They are slaves. O! is it not truly animating, is it not enough to touch the tenderest sensibilities of the soul, to see an Ethiopian in such circumstances, thus moved at hearing the Macedonian cry, and thus extending the hand of charity. Should every professed disciple of Christ make such sacrifices as did this poor African, at no far distant period, would the precious Gospel be preached to all nations.

At the Annual Meeting of the Missionary Society of the Pastors and churches within the limits of the Association of the Western District of New Haven County, auxiliary to the A. B. C. F. M. it appeared that the following sums had been collected during the last year.

In West-Haven	\$44 28
In Amity, town of Woodbridge	3 00
In Bethany	do. 13 25
In Waterbury	4 00
In Cheshire, Columbia Society	45 00
In Milford first Society	23 61
{ In North Milford	5 75
{ Also three loads of wood to the Education Society	
In East Plain, Hamden	6 75
{ In Derby, first Society	5 60
{ Also a gold ring and a string of gold beads	
	151 24

At the same meeting the following persons were chosen officers for the year ensuing.

Rev. Stephen W. Stebbins, *President.*

Rev. Jeremiah Day, D. D } Vice Presidents.
Frederick Hotchkiss, Esq. }

Rev. Erastus Scranton, *Secretary.*

Timothy Dwight, Esq. *Treasurer.*

Major Charles Bostwick, *Auditor.*

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